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५ श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
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६ सौरश्च सावनश्चैव चान्द्रो नक्षत्र एव च । कृत्यसारसमुच्चयः - P-1

७ चतुर्ष्वसितपक्षेषु मासेषु श्रवणादिषु ।
अशून्याख्यं व्रतं कुर्याज्जायया तु फलाधिकम् ।।
कृत्यरत्नावली – P - 49

८ दन्तकाष्टान्युपादाय तडाकं वा नदीं व्रजेत् ।
दन्तधावनपूर्वाणि मज्जनानि समाचरेत् । P - 126

९ ततो यथाविधि स्नात्वा शुक्लवासा गृहं व्रजेत् ।
शुचौ देशे मण्डपिकां कृत्वा चातिमनोहराम् ।।
सौवर्णीं प्रतिमां कृत्वा स्थापितां तत्र पूजयेत् । P - 126

११ व्रतादस्माच्च यत्पापं सप्तजन्मकृतं मया ।
तत्सर्वं नाशमायातु स्थिरा मे चास्तु सन्ततिः । P - 190

१२ आषाढपौर्णमास्यां तु सन्ध्याकाल उपस्थिते ।
सङ्कल्पयेन्मासमेकं श्रावणं प्रत्यहं ह्यहम् ।। P - 48

१३ स्नानं करिष्ये नियता ब्रह्मचर्ये स्थिता सती ।
भोक्ष्यामि नक्तं, भूशय्यां करिष्ये प्राणिनां दयाम् ।। P 48

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१४ आश्विने पौर्णमास्यां तु चरेञ्जागरणं निशि ।
कौमुदी सा समाख्याता कार्या लोकैविभूतये ।।
कौमुद्यां पूजयेल्लक्ष्मीमिन्द्रमैरावते स्थितम् ।
सुगन्धिनीभिः सद्धोष अक्षैर्जागरणं चरेत् ।। P – 152

१५ निशीथे वरदा लक्ष्मीः को जागर्तीति भाषिणी ।
तस्मै वित्तं प्रयच्छामि अक्षैः क्रीडां करोति यः ।।

१६ ज्येष्ठशुक्लचतुर्थ्यां तु जाता पूर्वमुमा सती ।
तस्मात् सा तत्र संपूज्या स्त्रीभिः सौभाग्यवृद्धये ।। P - 33

१७ आषाढे तु सिते पक्षे एकादश्यामुपोषिताः ।
चातुर्मास्यव्रतं कुर्यात् यत्किञ्चित्प्रयतो नरः ।। P – 53
चतुर्थोऽपि हि यच्चर्णि चातुर्मास्यव्रतं नरः ।
कार्तिके शुक्लपक्षे तु द्वादश्यां तत् समापयेत् ।। P - 187

१८ दधिदुग्धतक्रनियमी गोभक्तो गोपतिर्भवेत् ।। P - 45

१९ तद्वद् भाद्रपदे मासि षष्ठ्यां पक्षे सितेतरे ।
चन्द्रषष्ठीव्रतं कुर्यात् पूर्ववेधः प्रशस्यते ।। P - 92

२० ब्राह्मणो मूलकं भुक्त्वा चरेच्चान्द्रायणं व्रतम् ।
अन्यथा याति नरकं क्षत्रविट्शूद्र एव च ।। P - 203

२१ सिध्यन्ति सर्वकार्याणि कृते जन्माष्टमीव्रते । P - 59

२२ कृष्णाष्टमीदिने प्राप्ते येन भुक्तं द्विजोत्तम! ।
त्रैलोक्यसंभवं पापं तेन भुक्तं द्विजोत्तम! । P - 60

२३ माघे तु कृष्णद्वादश्यां यमो हि भगवान् पुरा ।
तिलानुत्पादयामास तपः कृत्वा सुदारुणम् ।। P - 204

२४ द्वितीये मासि कर्तव्यं दधिव्रतमनुत्तमम् । P – 46

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२५ श्रावणे वर्जयेच्छाकं दधि भाद्रपदे तथा ।। P – 46

२६ सुखसन्तानजननी भर्तुः सौख्यकरी सदा । P - 75

२७ अनग्निपक्वमश्नीयादन्नं दधि फलं तथा ।
अक्षारलवणं ब्रह्मन्नश्नीयान्मधुनान्वितम् ।। P - 76

२८ पूजनीया जनैर्देवी स्थाने स्थाने पुरे पुरे ।
गृहे गृहे शक्तिपरैर्ग्रामे ग्रामे वने वने ।। P - 103

२९ स्नातैर्प्रमुदितैर्हृष्टैः ब्राह्मणैर्क्षत्रियैर्नृपैः ।
वैश्यैर्शूद्रैर्भक्तियुक्तैः म्लेच्छैरन्यैश्च मानवैः ।। P - 103

३० एकैकां पूजयेत् कन्यामेकवृद्ध्या तथैव च ।
द्विगुणं त्रिगुणं वापि प्रत्येकं नवकं वरम् ।। P - 111

३१ बद्धपर्याणकान् तत्र गजाश्वान् समलंकृतान् ।
भ्रामयेन्नगरे नित्यं नन्दिघोषपुरः सरान् ।। P - 117

३२ अन्तरा तु रजोयोगे पूजामन्येन कारयेत् । P - 125

३३ विषाणि तस्य नश्यन्ति न तं हिंसन्ति पन्नगाः । P - 181

३४ प्रबभूव महाविष्णुर्नरसिंहाकृतिर्नृप! ।
तस्यां व्रतं नरैः कार्यं महाविष्णोरतिप्रियम् ।। P - 28

३५ सर्वेषामपि वर्णानामधिकारोऽस्ति मद्व्रते । P – 92

३६ त्रिरात्रं नियमं कुर्यादुपवासस्य भामिनि! । P – 82

३७ चैत्रशुक्ले तु नवमी पुनर्वसुयुता यदि ।
सैव मध्याह्नयोगेन महापुण्यतमा भवेत् ।। P - 15

३८ भद्रे! कुरुष्व यत्नेन रंभाख्यं व्रतमुत्तमम् ।
ज्येष्ठशुक्लतृतीयायां स्नाता नियमतत्परा ।। P - [illegible]

३९ रंभातृतीयां वक्ष्यामि सर्वपापप्रणाशिनीम् P - 139

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४० सौभाग्यार्थं पुरा चीर्णं रम्भया राजसत्तम! ।
तेन रंभातृतीयेयं परसौभाग्यदायिनी ।। P - 194

४१ रात्रौ कुर्वीत भक्तञ्च अब्दमेकं समाहिता । P - 37

४२ श्रावणे वर्जयेच्छाकं दधि भाद्रपये तथा P - 46

४३ माघफाल्गुनयोर्मध्ये असिता या चतुर्दशी ।
शिवरात्रिः समाख्याता प्रियेयं त्रिपुरद्विषः ।। P - 214

४४ उपवासप्रभावेन बलादपि च जागरात् ।
शिवरात्रेस्तथा तस्यां लिङ्गस्यापि च पूजया ।। P - 214

४५ कश्चित् पुण्यविशेषेण व्रतहीनोऽपि यः पुमान् ।
जागरं कुरुते तत्र स रुद्रसमतां व्रजेत् । P - 215

४६ शिवरात्रिव्रतं देवि ! सर्वपापप्रणाशनम् ।
आचण्डालमनुष्याणां भुक्तिमुक्तिप्रदायकम् ।। P - 225

४७ उपोष्य विधिवत्तत्र नरः संक्षीणकिल्बिषः ।
प्राप्नोत्यनुत्तमां सिद्धिं पुनरावृत्तिदुर्लभाम् ।। P - 99

४८ स्वशक्त्या गणनाथस्य स्वर्णरौप्यमथाकृतिम्
अथवा मृण्मयीं कुर्याद् वित्तशाठ्यं न कारयेत् ।। P - 68

४९ तत्र संस्थापयेत् कुंभं विधिना मन्त्रपूर्वकम् ।
सौवर्णं राजतं वापि ताम्रं मृण्मयजं तु वा ।। P - 102

५० प्रक्षाल्य पादौ सर्वेषां कुमारीणां च वासव! ।
पूजयेत् गन्धपुष्पैश्च स्रग्भिश्चापि मनोरमैः । P - 110

५१ द्विवर्षकन्यामारभ्य दशवर्षावधि क्रमात् । P - 111

५२ कृत्वा नीराजनं राजा बलवृद्ध्यै यथाक्रमम् ।
शोभनं खञ्जनं पश्येज्जलगोगोष्ठसन्निधौ ।। P - 150

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५३ चैत्रमासस्य शुक्लायामेकादश्यां तु वैष्णवैः ।
आन्दोलनीयो देवेशः सलक्ष्मीको महोत्सवैः । P - 18

५४ तैले लक्ष्मीर्जले गंगा दीपावलितिथौ वसेत् ।
अलक्ष्मीपरिहारार्थमभ्यंगस्नानमाचरेत् ।। P - 163

५५ अपामार्गमथो तुम्बी प्रपन्नाडमथापरम् ।
भ्रामयेत् स्नानमध्ये तु नरकस्य क्षयाय वै ।। P - 165

५६ उल्काहस्ता नराः कुर्युः पितृणां मार्गदर्शनम् । P - 166

५७ दीपवृक्षास्तथा कार्याः शक्त्या देवगृहेषु च । P - 168

५८ सुखरात्र्यां प्रदोषे तु कुबेरं पूजयन्ति वै । P - 169

५९ ततोऽपराह्णसमये स्वयं राजा व्रजेत् पुरम् ।
अद्य राज्यं बलेर्लोको यथेष्टं चेष्टतामिति ।। P - 170

६० हर्म्यशोभां तु सम्पश्यन् कृतरक्षः स्वकैर्नरैः । P - 170

६१ तद्दृष्ट्वा महदाश्चर्यमृद्धिं चैवात्मनः शुभाम् ।
बलिराज्यप्रमोदश्च ततः स्वगृहमाव्रजेत् ।। P - 171

६२ सर्वान् बन्धूनबन्धूंश्च वाचा कुशलमर्चयेत् । P - 171

६३ जितश्च शङ्करस्तत्र जयं लेभे च पार्वती ।
अत्यर्थं शङ्करो दुःखी उमा नित्यं सुखोचिता । P - 172

६४ तस्मात् द्यूतं प्रकर्तव्यं प्रभाते तत्र मानवैः ।
तस्मिन् द्यूते जयो यस्य तस्य संवत्सरं जयः ।। P - 172

६५ गन्धवस्त्रैस्तथा पुष्पैः रत्नैर्माल्यैरलङ्कृतम् ।
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६६ प्रभातसमये राजा तोषणीयास्ततो जनाः ।
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६७ भोजयेत् पूजयेत् रत्नैरन्तः पुरविलासिनीः ।
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६८ एकादश्यां च शुक्लायाँ कार्तिके मासि केशवम् ।
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६९ गत्वा नगरसीमान्तं वास्तुपूजां समाचरेत् ।
संपूज्य चाथ दिक्पालान् पूजयेत्पथि देवताः ।। P - 146

७० जयाभिलाषी नृपतिः प्रतिपद्प्रभृति क्रमात् ।
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७१ राजचिह्नानि सर्वाणि शस्त्राण्यस्त्राणि यानि च ।
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७२ तदगसंभवं सर्व लोह यद् दृश्यते क्षितौ ।
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७३ बद्धपर्याणकान् तत्र गजाश्वान् समलङ्कृतान् ।
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७४ भवानीं यस्तु पश्येत शुक्लाष्टम्यां मधौ नरः ।
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७५ आषाढस्य सिते पक्षे द्वितीया पुष्यसंयुता ।
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७६ एकादश्यां तु शुक्लायामाषाढे भगवान् हरिः ।
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७७ सर्वदुष्टापहो होमः सर्वरोगोपशान्तिदः ।
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७८ कार्तिके कृष्णपक्षे तु चतुर्दश्यां दिनोदये ।
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७९ अशोककलिकाश्चाष्टौ ये पिबन्ति पुनर्वसौ ।
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८० तुलासंस्थे सहस्रांशौ संप्राप्ते भूतदर्शयोः ।
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८१ आसने चोपविष्टस्य ब्रह्मघोषेण भारत ।
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८२ यज्ञाय पशवः सृष्टाः स्वयमेव स्वयंभुवा ।
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८३ पञ्चाब्दं लक्षणोपेतं गन्धपुष्पसमन्वितम् ।
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Erratta

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51	7	नु	तु
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66	18	इति श्रावणकृत्यानि	wrongly added
67	1	अथ भाद्रपदकृत्यानि	wrongly added
92	15	द्विजाग्याय	द्विजाग्र्याय
95	9	निमूल	निर्मूल
97	1	कार्यम	कार्यम्
142	4	पूजक्रमः	पूजाक्रमः
153	4	को जागर	कोजागर
182	10	प्रवुद्धं	प्रवृद्धं
195	17	पौर्णमास्य	पौर्णमास्यां

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अनन्तशयनसंस्कृतग्रन्थावलिः–२४८

सर्वप्रसाधकः

डाक्टर् के. राघवन् पिळ्ळ

पौरस्त्यभाषागवेषणहस्तलिखितग्रन्थप्रसाधनकार्यालयः

केरलविश्वविद्यालयः

धातुरत्नावली

प्रसाधकः

एम्. माधवन् उण्णि

११५४ | १९७९

अनन्तशयने विज्ञानभवनमुद्रणालये मुद्रिता

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PREEFACE

We are happy to bring out the Dhāturatnāvali, an important Kerala work on Sanskrit grammar as No 248 in the Trivandrum Sanskrit Series. This work was most probably authored by a disciple of the famous Melputtūr Nārāyaṇa Bhatta, author of the grammatical treatise Prakriyāsarvasva and the devotional work Nārāyaṇīyam, among other compositions. The present work deals with Sanskrit verbal roots as the title itself indicates.

The work of bringing out an edition of this treatise was assigned to Sri. M. Madhavan Unni, Reserch Officer in this department. I am glad he has edited this volume which, I hope will be useful to the world of Sanskrit Scholars.

O. R. I. & Mss. Library, K. RAGHAVAN PILLAI.
7/3/1979.

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INTRODUCTION

Kerala's contribution to Sanskrit grammatical studies is significant. The history of this branch starts from about 9th century A.D. Of the eighteen Sabhāmaṭhas of Kerala which were established to promote studies in the different Śâstras, the Covvaṇṇūr Sabhāmaṭha specialised in grammatical studies. From an inscription found at the Pārthivaśekharapuram temple in Kanyākumāri District we know that king Karunantaṭakkan has endowed a chair for Vyākaraṇa in th academy attached to it. Kerala kings generally encouraged such studies by giving awards like Bhaṭṭasthánam (Paṭṭattānam) to the proficient scholars in the respective Śāstras. The family of Kùḍallūr Nampûtiris won recognition in this field to such an extent that even outsiders came to Kerala to study under their guidance.

Among the different systems of grammar Pāṇini's Aṣṭādhyāyī was the most popular in Kerala. Several recasts of Pāṇini's work appeared as a result. Grammatical poems too were written here. But the Kerala scholars specialised in other systems also. Both Sanskrit and Prâkṛt grammars were composed by Keralites. The Trivandrum Manuscripts Library has done significant work in bringing out many of these publications. The first book in the famous Trivandrum Sanskrit Series was significantly a work on grammar, viz; Daivam by Deva with the commentary styled Puruṣakāra composed by Kṛṣṇalīlāśuka. Vārarucasaṅgraha which is spoken of as the work of a Keralīya Vararuci is the earliest grammatical work in metrical form produced in Kerala, and was published in the series. It is again in this series that the Prakriyásarvasva of Melputtúr Nārāyaṇabhaṭṭa appeared for the first time. The present publication Dhâturatnāvali is yet anothr work on grammar now issued in the series

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Dhāturatnāvalī

There are several works in Sanskrit explaining the different verbal forms. The Paryāyapadāvalī of Vāsudeva is one such work giving synonymns of verbal forms having the same sense. Dhāturatnāvalī is the work of an young scholar who derived benefit from the famous Mātṛdatta, the father of Melputtūr Nārāyaṇabhaṭṭa. As suggested by the name itself it is a collection of homonymous verbal forms but having a difference in their meanings. The nature of the work is explained by the author as follows:

वृकोदराद्यैरुदितेष्वनेकदिगाश्रिता ये खलु धातुसङ्घाः ।
गुरूक्तितस्तानखिलानुदाहृत्यारोपितप्रायमिह ग्रथामः ।।

हं हो सुधीनिवह देशिकवाङ्महाब्धि-
कल्पद्रुमाद्यधिगतां गुरुदेवतुष्ट्या ।
भूयःसुवृत्तललितां समधातुरूप-
रत्नावलीं कलय कण्ठतटे लुठन्तीम् ।।

Nature of the work

The present work purports to enumerate the root forms having an identity in their outward appearance and having a difference in meaning. The study of such forms is apparently useful to poets. Daiva of Deva also is composed in a similar manner. The author of Dhātu-ratnāvalī has admittedly followed the footsteps of his predecessor Deva to whom he is indebted in a large measure. The author has acknowledged his indebtedness in the following stanza:

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पदमिह त्रितां णिचामप्येकं द्वे वा यथार्हमितरेषाम् ।
कथयामि लुगादेर्लाविक्त्याद्यप्यनुसरन् दैवम् ।।

Thus it may be seen that the author of Dhāturatnāvali has closely followed Daiva in the matter of technical terms like Lu (adādi), Yu (yujādi), Ṇi (ṇic), Cu (curādi) and so on.

While Deva solely deals with the root forms according to Pāṇini's Dhātupāṭha the author of Dhāturatnāvalī chooses roots from several authorities like Kṣīrasvāmin(author of Kṣírataraṅgiṇì), Mādhava(author of Mādhavīya-dhātuvṛtti), Vopadeva (author of Kavikalpadruma) and others. Thus it may be seen that the scope of the present work is considerably enlarged than in Daiva. While in Daiva a total of 641 roots alone are dealt with Dhāturatnāvali enumerates 1038 roots with similar forms and different meanings. Hence we may say that our author improved much on his earlier writers.

Similarity in roots

It is said that the work enumerates similar forms with dissimilar sense. What exactly is the similarity implied here?, one may ask. A close study of the work enables one to find out certain norms for the similarity intended here. Thus three different norms can be applied in this connection.

(1) Total similarity in the outward form with a difference in meaning. For instance there are two different verbs having the form Bhū. The first is Bhú having the meaning of 'existence' and belonging to Parasmaipada (भूसत्तायाम् परस्मैपदी). The second form is Bhū

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in the sense of 'reaching' and belongs to Ātmanepada (भूप्राप्तावात्मनेपदी). Thus though the verbal form is identical the meanings are different.

(2) Though there is a slight difference due to indicatory letters there may be similarity in roots. For instance, there are two roots as 'Aga' and 'Agi'. It may be noted that the similarity consists only in the root proper, viz. "Ag" to which the indicatory "a" and "i" are added in the root form. Naturally the inflected forms differ as "Agati" and "Aṅgati" in Laṭ 3rd person singular. Still our author considers these verbs as having some similarity.

(3) The third form of similarity is based on the resultant forms only. Here the root forms do suggest this possibility. For instance there are two roots as "Neḍṛ" and "Niḍṛ". But the resultant inflected form is the same for both namely "Nedati".

Mode of illustration

It may be noted that the author does not keep any kind of unanimity or strict adherence in the mode of giving illustrations. But then Deva also does not keep any such sequence. The present author employs different techniques in giving illustration. Sometimes he gives the radical form alone as in "bhū" in the senses of 'existence' and 'reaching' though on certain occasions he gives the different root forms as "ṇiḍṛ" and "ṇeḍṛ". In yet another instance he simply remarks that there is difference in meaning. In a third instance he points out the vikaraṇapratyaya or gaṇa pertaining to the root There are instances where the root forms and meanings are indicated. In order to indicate the gaṇa or vikaraṇa the author usually gives the forms of लट्, लङ or लिङ

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of the respective root. Sannanta (सिष्वादयिषते, सिस्वादयिषते st. 215) Nijanta (ज्ञपयते, ज्ञापयेत् st. 6) or Puganta अङ्कापयेत् st. 52) forms are often given as illustrations to suggest certain peculiarities of resultant forms. Similarly occasionally लुङ् (अगुषीत्, अगुवीत् st. 29) and लिट् forms (ललङ्क st. 72) also are given.

Arrangement of roots

The author has followed the alphabetical order in illustration. The order is seen followed in other works like Daiva and Kavikalpadruma. The alphabetical symmetry is also conceived with reference to the last syllable of the root.

Dhāturatnāvalí and Prakriyásarvasva

It has already been stated that the author has followed the Kṣîrataraṅgiṇī of Kṣirasvàmin and the Dhātuvṛtti of Mádhava in enumerating verbal forms. But special mention may be made of his indebtedness to Prakriyāsarvasva of Melputtúr Nārāyaṇabhaṭṭa. In the Dhātukhaṇḍa of Prakriyāsarvasva are enumerated the verbal forms with their different meanings and readings occurring in the earlier works. The roots enumerated in Kalpadruma in addition to those found in Pāṇini and others are also appended in it. A close study of Dhāturatnāvali will reveal that the work has closely followed the Prakriyāsarvasva. This will be clear from the footnotes given in the text.

The author and date

The name of the author is not clear though the introductory

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portions and colophon of the work give some useful information about him. It is stated that he has benefited a great deal from the great Mātṛdatta. It is further said that he was a disciple of Nārāyaṇa. Since he has closely followed the Prakriyâsarvasva in dealing with the verbal forms we may safely identify this Nārāyaṇa with Nārāyaṇabhaṭṭa of Melputtúr, The reference to Mātṛdatta also strengthens the view. The Mātṛdatta referred to here must be the father of Melputtúr Nārāyaṇabhaṭṭa.[1] The following stanzas may be noted in this connection.

श्रीनारायणमिश्रश्रीगुरुचरणारविन्दयुगलमहम् ।
निश्शेषविबुधपटलीशेश्रयितं शश्वदाश्रये मनसा ।।

St. 1

इति श्रीमातृदत्तार्यकरुणाबलशालिना ।
बालेन रचिता सेयं धातुरत्नावली जयेत् ।।

St. 406

Since we are able to identify the Nârāyaṇa and Mātṛdatta referred to by our author as the great schloars belonging to the Melputtúr house it is no more a problem to fix the approximate date of the composition. It is almost established that Nārāyaṇabhaṭṭa flourished between 1560 - 1666 A. D.[2] The author of Dháturatnāvalí, being the disciple of Nārāyaṇa Bhatta may be assigned to the latter half of 17th century A. D.

1, 2 See S. Venkitasubramonia Iyer, Prakriyasarvasva Pt. III, (TSS No. 153), Introduction, p.x.

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Manuscripts

The edition is prepared on the basis of a single manuscript with No. 1038 G belonging to the Oriental Research Institute and Manuscripts Library collection of the Kerala University. The palm leaf manuscript is almost free from errors. No other manuscript of the work is seen noticed anywhere. Copious foot-notes are provided in the respective pages of the edition to help the reader understand the text better. An appendix of Dhātus dealt with in the work is also given in the edition.

I hereby record my indebtedness to onr Head of the Department Dr. K. Raghavan Pillai, Director and Professor of Sanskrit, for entrusting the work to me and giving necessary valuable guidance throughout the different stages of the publication

I am also thankful to Sri. A. Ramachandra Sastri, Senior Research Officer (Retd) and Sri. S. Muralidharan Nayar, Research Officer for helping me in various ways.

M. Madhavan Unni

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धातुरत्नावल्यां निर्दिष्टानां धातूनाम्
अनुक्रमणी

[परिशिष्टेऽस्मिन् धातुरत्नावलीश्लोकेषु निर्दिष्टानामनेकेषां सरूपाणां धातूनां सकृदेव निर्देशः कृतः, एकेनैवेतरेषां गतार्थत्वात्]

धातुः	श्लोकसंख्या	धातुः	श्लोकसंख्या
अकि	52	अड	148
अग	64	अण	169
अगि	,,	अत	179
अघ	69	अति	,,
अघि	,,	अद	197
अङ्क	52	अदि	,,
अङ्ग	64	अन	230
अच	73	अन्ब	259
अचि	,,	अबि	,,
अचु	,,	अम	275
अज	90	अय	283
अजि	,,	अर्च	74
अञ्चु	73	अर्ज	91
अञ्जू	90	अर्द	197
अट	114	अर्ह	391
अट्ट	,,	अल	295
अठ	140	अश	325
अठि	,,	अशू	,,

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अस	370	उखि	60
असु	,,	उच्छी	88
असूञ्	,,	उध्रस	371
अह	390	उभ	264
अहि	,,	उम्भ	,,
आप्लृ	237	उष	336
आस	370	उहिर्	391
इ	17	ऊष	336
इख	60	ऋ	38
इखि	,,	ऋच	74
इङ्	17	ऋज	91
इण्	,,	ऋजि	,,
इल	295	ऋधु	220
इष	336	ऋन्फ	255
ई	17	ऋफ	,,
ईङ्	,,	ॠ	38
ईज	92	एजृ	92
ईजि	,,	एषृ	336
ईड	148	ओखृ	60
ईर	287	कक	53
ईष	336	ककि	,,
उख	60	कख	60

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कखे	60
कच	75
कचि	,,
कट	115
कटि	,,
कटी	,,
कटे	,,
कठ	140
कठि	,,
कड	149
कडि	,,
कण	169
कद	198
कद्दि	,,
कन्ब	259
कबृ	,,
कल	296
कश	326
कस	372
कसि	,,
काचि	75
काशृ	326
कासृ	372
किट	116
कित	179
किल	298
कीट	116
कील	298
कु	29
कुड़	,,
कुच	76
कुट	117
कुटि	,,
कुट्ट	119
कुठि	141
कुड	150
कुडि	,,
कुण	170
कुत्स	373
कुथ	188
कुथि	,,
कुन्थ	,,
कुप	239
कुपि	,,

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कुबि	259
कुल	299
कुर	288
कुशि	327
कुशिर्	373
कुशिर्	327
कूट	118
कूण	170
कूल	299
(डु)कृञ्	39
कृञ्	,,
कृती	180
कृप	240
कृपू	,,
कृष	337
कॄ	39
कॄञ्	,,
केत	179
केलृ	298
क्रथ	187
क्रदि	198
क्लद	,,
क्लदि	198
क्लिदि	199
क्लिदू	,,
क्लिश	328
क्लिशु	,,
क्लिशू	,,
क्लेश	,,
क्षज	93
क्षजि	,,
क्षप	238
क्षपि	,,
क्षमूष्	275
क्षल	297
क्षि	18
क्षिप	238
क्षिवु	318
क्षिवृ	,,
क्षीवृ	,,
क्षीष्	18
क्षुभ	264
क्षै	18
(ञि) क्ष्विदा	200

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खच	77
खज	94
खडि	151
खद	201
खादृ	,,
खिट	120
खिद	201
खुडि	151
खुर	288
खेर	120
खेरृ	288
खोट	120
खोटृ	,,
गज	94
गजि	,,
गड	152
गडि	,,
गद	202
गन्ध	220
गर्ज	95
गर्द	202
गर्ध	221
गर्व	319
गर्ह	392
गल	299
गा	5
गाङ्.	,,
गु	29
गुङ्.	,,
गुज	96
गुजि	,,
गुड	152
गुडि	,,
गुध	221
गुन्फ	255
गुप	241
गुपू	,,
गुफ	255
गुर	289
गुरी	289
गुर्द	203
गृ	40
गृज	95
गृजि	,,

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गुधिर्	221	घुटि	123
गुधु	,,	घुण	171
गृह	393	घुणि	,,
गृहँ	392	घुर	290
गॄ	40	घुरी	,,
गै	5	घुषि	338
ग्रथ	189	घुषिर्	,,
ग्रथि	,,	घुष्टृ	,,
ग्रन्थ	,,	घूर्ण	171
ग्रस	374	घृणि	172
ग्रसु	,,	घृणु	,,
ग्रह	393	चक	53
ग्रहू	,,	चट	124
ग्राम	282	चटे	,,
ग्लहू	393	चडि	153
ग्लुञ्चु	77	चण	173
घट	121	चदि	204
घटि	,,	चदे	,,
घट्ट	122	चन	230
घसि	375	चप	242
घस्लृ	,,	चपि	,,
घुट	123	चमु	276

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चर	291
चर्च	78
चर्व	320
चल	300
चह	394
चायृ	283
चिञ्	19
चित	181
चिती	181
चिल	300
चीव	320
चीवृ	,,
चुट	125
चुटि	,,
चुड	153
चुडि	,,
चुण	174
चुबि	260
चुर	291
चुरी	,,
चूण	174
चूर्ण	,,
चृत	174
चृती	182
चेल	300
च्यु	30
च्युङ्.	,,
छंद	205
छदि	,,
छदिर्	,,
छर्द	207
छिदिर्	206
छुट	125
(उ)छुदिर्	207
छृदी	207
छेद	206
जक्ष	339
जक्षि	,,
जजि	97
जन	230
जभ	265
जभि	,,
जम्भ	,,
जल	301

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जसि	376	ज्री	20
जसु	,,	झर्झ	113
जि	20	झष	341
जिजिर्	97	टिप	243
जिषु	339	डप	,,
जु	30	डपि	,,
जुड	154	डिप	244
जुतिर्	182	डिपि	,,
जुतृ	,,	डीङ्	21
जुष	340	णख	61
जुषी	,,	णखि	,,
जूङ्	30	णट	126
जूष	340	,,	127
जृ	20	णद	208
जॄ	,,	णभ	266
,,	42	णय	283
जॄष्	,,	णस	377
जेषृ	339	णासृ	,,
ज्ञा	6	णिजि	97
ज्या	5	णिदि	209
ज्युङ्	5	णिदृ	,,
ज्र	20	णुद	,,

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णू	30	तिपृ	246
णिल	301	तिम	276
णील	301	तिल	302
णेट्ट	,,	तीम	276
तक	54	तुज	99
तकि	,,	तुजि	,,
तक्ष	342	तुड	155
तक्षू	,,	तुडि	,,
तञ्चु	79	तुड़ृ	,,
तञ्चू	,,	तुण	175
तट	128	तुन्प	247
तड	155	तुन्फ	256
तडि	,,	तुप	247
तनु	231	तुप	256
तप	245	तुपि	247
तय	284	तुफ	256
तर्ज	98	तुबि	260
तल	302	तुभ	266
तसि	377	तुर	292
तसु	,,	तुल	303
तायृ	284	तुष	393
तिज	98	तूण	175

तूरी	292
तूल	303
तूष	343
तृन्फ	257
तृन्हू	395
तृप	248
तृफ	257
तृहू	395
तेज	98
तेपृ	246
तोड़ृ	155
त्रख	61
त्रखि	,,
त्रस	378
त्रसि	,,
त्रसी	,,
त्रुट	128
त्रुन्प	247
त्रुन्फ	256
त्रुप	247
त्रुफ	256
त्वच	79
त्वञ्चु	,,
दक्ष	344
दघ	70
दघि	,,
दन्भु	276
दन्श	329
दभ	267
दभि	,,
दय	7
,,	287
दभ	268
दल	304
दशि	329
दस	379
दसि	,,
दसु	,,
दह्	396
दहि	,,
(डु)दाञ्	7
दाण्	,,
दान	232
दाप्	7

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दायृ	284
दाश	330
दाशृ	,,
दासृ	379
दिपृ	250
दिवि	321
दिवु	,,
दुङ्.	31
दुह	397
दुहिर्	,,
दूङ्.	31
दृङ्.	43
दृन्फ	257
दृप	249
दृफ	257
दृभ	268
दृभी	,,
दृह	397
दृहि	,,
दॄ	43
देपृ	250
देवृ	321
दैप्	7
दो	,,
द्रा	8
द्रु	32
द्रुड	155
द्रूङ्.	32
द्रूञ्	32
द्रूड	155
द्रै	8
धन	232
(डु)धाञ्	8
धि	21
धीङ्.	,,
धुञ्	33
धू	,,
धूञ्	,,
धूप	250
धृ	44
धृ	41
धृङ्.	44
धृञ्	,,
धृष	345

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(ञि)धृष	,,
धृ॒	44
धेर्	8
ध्रु	34
ध्वन	233
नख	61
नट	126
नट	127
नड	154
नदि	208
नर्द	,,
निवास	386
नॄ	45
नॄ॒	,,
पक्ष	347
पच	80
पचि	,,
पट	129
पड	156
पडि	,,
पत	183
पत्ल	183
पथ	190
पथि	,,
पथे	,,
पद	210
पर्व	322
पल	305
पश	331
पष	346
पस	381
पसि	,,
पा	9
पाल	305
पिच्छ	88
पिजि	100
पिड	158
पिडि	157
पिल	305
पिश	332
पिशृ	332
पिस	382
पिसि	,,
पीड	158

पील	305	पॄ	46
पुर्ट	130	पेल्	305
पुड	159	पेशु	332
पुडि	,,	पै	9
पुण	176	न्युष	349
पुथ	191	त्युषिर्	,,
पुथि	,,	त्युस	382
पुर	292	प्रथ	192
पुल	306	प्रीङ्.	22
पुष	348	प्रीञ्	,,
पूङ्.	34	प्रुष	350
पूञ्	,,	प्रुषु	,,
पूण	176	प्लुष	351
पूरी	292	प्लुषु	,,
पूर्व	322	फल	307
पूल	306	(ञि)फला	,,
पूष	348	बध	222
पृ	46	बन्ध	,,
पृङ्	,,	बर्ह	398
पृच	81	बल	308
पृची	,,	बल्ह	398
पृषु	325	बष्क	56

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बाधृ 222
बिल 309
बुक्ल 54
बुध 223
बुधिर् ,,
(उ)बुन्धिर् ,,
बृह 398
बृहि ,,
भक्ष 353
भज 101
भजि ,,
भञ्जो ,,
भट 131
भडि 160
भर्त्स 383
भदि 211
भल 309
भष 353
भस 383
भाज 101
भाम 277
भाष 353
भासृ 383
भिदि 211
भिदिर् ,,
भुज 102
भुजो ,,
भू 4
भूष 353
भृक्ष 357
भृञ् 47
(डु)बुञ् ,,
भृशि 333
भृशु ,,
भृ॰ 47
भ्रंशु 333
भ्रमु 277
भ्राजृ 102
(टु)भ्राजृ ,,
(टु)भ्राशृ 333
मख 61
मखि ,,
मघि 70
मच 28

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मचि	,,
मञ्चु	,,
मज	103
मजि	,,
मठ	142
मठि	,,
मडि	161
मथ	193
मथि	,,
मथे	,,
मद	212
मदि	,,
मदी	,,
मन	234
मनु	,,
मन्थ	193
मर्व	322
मल	310
मह	399
महि	,,
मा	10
माङ्.	,,
मान	234
मान्थ	193
मार्ग	65
मार्ज	104
(डु) मित्र्	23
मिथृ	194
(ञि) मिदा	213
मिदि	,,
मिदृ	,,
मिधृ	224
मिल	310
मिष	354
मिषु	,,
मी	23
मीङ्.	,,
मीञ्	,,
मील	310
मुच	83
मुचि	,,
मुच्लृ	,,
मुज	103
मुजि	,,

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मुञ्चु	83
मुट	132
मुटि	,,
मुड	162
मुडि	,,
मुद	214
मुल	311
मुष	355
मूल	311
मूष	355
मृग	65
मृङ्	47
मृजू	104
,,	103
मृड	162
मृष	356
मृषु	356
मृ	47
मेङ्	10
मेथृ	194
मेदृ	213
मेधृ	224
मोक्ष	357
म्लेच्छ	89
यत	184
यती	,,
यम	278
यु	35
युज	105
युजिर्	,,
युञ्	35
रंह	400
रख	62
रखि	,,
रग	66
रगि	,,
रगे	,,
रघ	71
रघि	,,
रञ्ज	106
रण	176
रध	225
रफ	258
रफि	,,

रबि	261
रभ	269
रभि	,,
रस	384
रह	400
रहि	,,
रा	11
राखृ	62
राघृ	71
राध	225
रासृ	384
रि	24
रिच	84
रिचिर्	,,
रिफ	258
रिष	358
रिह	400
री	24
रीङ्.	,,
रु	36
रुङ्.	,,
रुज	106
रुजो	106
रुट	133
रुटि	,,
रुठ	142
रुठि	,,
रुड	163
रुडि	,,
रुध	225
रुधिर्	,,
रुश	334
रुशि	,,
रुष	359
रूष	,,
रेजृ	106
रेषृ	358
रै	11
रोडृ	16.
लक्ष	361
लख	62
लखि	,,
लग	67
लगि	,,

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लगे	67	लिगि	67
लघ	72	लिश	334
लघि	,,	ली	25
लज	107	लीङ्	,,
लजि	,,	लुट	134
लड	164	लुटि	135
लडि	,,	लुठ	143
(ओ)लडि	,,	लुठि	,,
लबि	261	लुड	165
लभ	269	लुडि	,,
(डु)लभष्	,,	लुणृ	135
लभि	,,	लुप	251
लल	312	लुप्लृ	,,
लष	360	लुबि	261
लस	385	लुभ	269
(ओ)लस्जी	107	लुष	362
लाखृ	62	लूष	,,
लाघृ	72	लेखा	63
लाज	107	लेट्	136
लाजि	,,	लोकृ	55
लिख	63	लोचृ	84
लिखि	,,	लोट्	136

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लोटृ	136	वस	386
लोडृ	165	वह	401
वकि	56	वहि	,,
वज	108	वस्क	56
वजि	,,	वा	11
वञ्चु	85	वाशृ	335
वट	137	वास	386
वठ	143	वि	26
वठि	,,	विच्छ	89
वडि	165	विजिर्	109
वद	215	(ओ) विजी	,,
(व) वदि	210	विथृ	194
वछ	226	विद	216
वन	235	विद्‌ल	,,
वनु	,,	विप	251
वर्ण	177	विल	313
वर्छ	226	विष	364
वर्ष	352	विपु	,,
,,	363	विप्‌ल	,,
वर्ह	402	विसि	387
वलह	403	विसृ	,,
वश	335	वी	26

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वीर	293	व्युष	365
वृङ्.	48	व्रज	108
वृञ्	,,	व्री	26
वृजी	110	व्रीड्.	,,
वृणु	177	व्ली	,,
वृतु	185	शंसु	388
वृधु	226	शक	57
वृष	363	शकि	,,
वृह	402	शक्ल	,,
वृहि	402	शच	86
वृहिर्	,,	शचि	86
वॄ	48	शट	138
वेञ्	11	शठ	144
वेसृ	194	शद्ल	217
वेद	216	शन्व	262
(टु) वेपृ	251	शप	252
वेल	296	शम	279
वेल	313	शमु	,,
वेल	,,	शल	314
वेसृ	387	शस	388
(ओ) वै	11	श्रसु	,,
व्यय	285	(आ) शासु	,,

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शिञ्	27
शिञ्जि	111
शिल	315
शिष	366
शिष्लृ	367
शीक	58
शीकृ	,,
शीङ्	27
शील	315
शुच	86
शुचिर्	,,
शुठ	145
शुठि	,,
शुध	227
शुन्ध	,,
शुभ	270
शुम्भ	,,
शुष	368
शूर	293
शूष	368
शृधु	228
शेल	315
श्रण	178
श्रथ	195
श्रथि	196
श्रन्थ	,,
श्रमु	279
श्रा	13
श्राम	279
श्रिञ्	27
श्रीञ्	,,
श्रु	36
श्रै	13
श्लिष	367
श्वठ	146
श्वठि	,,
षगे	68
षच	87
षण	236
षणु	,,
षद्लृ	217
षन्ब	263
षप	252
षम	280

CC-0. In Public Domain. Digitization by eGangotri

षर्ज	112
षर्ब	262
षल	316
षह	404
षाध	229
षान्त्व	324
षिञ्	28
षिध	229
षिधु	,,
षिधू	,,
षिभु	271
षिम्भु	,,
षिल	316
षिवु	323
षु	37
षुञ	,,
षुट्ट	138
षुम्भ	271
षुभ	,,
षुर	294
षू	37
षूङ्	,,
षूद	219
षूरी	294
षूर्क्ष्य	286
षूष	368
षृभु	272
षृम्भु	,,
षेकृ	59
षेवृ	323
षै	14
षो	,,
ष्णा	16
ष्णिह	405
ष्णो	16
ष्मिङ्	28
ष्वद	218
ष्वर्त	186
ष्टन	236
ष्टभि	273
ष्टिपृ	253
ष्टुभ	273
ष्टूप	254
ष्टूपिर्	,,

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ष्टृक्ष	369
ष्टेपृ	253
ष्टयै	15
ष्ढगे	68
ष्ढल	317
ष्ढिवु	324
(त्रि)ष्णिवदा	219
स्रगे	68
सङ्ग्राम	282
सन्ब	263
सप	252
सम्ब	263
सर्ज	112
सर्ब	262
सल	316
साध	229
साम्ब	263
सान्त्व	324
सिवि	323
सीक	59
सुख	63
सुत्र्	37
सुन्भ	271
सुर	294
सूर्क्ष्य	286
सूष	368
सृ	49
सृज	112
सृभु	272
सृम्भु	,,
सेकृ	59
सेलृ	316
सै	14
स्कभि	274
स्तन	236
स्तभि	273
स्तम्भु	,,
स्तुम्भु	,,
स्तूप	254
स्तूपिर्	,,
स्तृक्ष	369
स्तृञ्	49
स्तृञ्	,,
स्तेप	253

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स्त्यै	15
स्थगे	68
स्थल	317
स्पश	335
स्पृ	50
स्फुट	139
स्फुटि	,,
स्फुटिर्	,,
स्फुड	166
स्फुड़ि	,,
स्फुडिर्	,,
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* PÚRVA - MĪMAṀSĀ AND ASTROLOGICAL INTERPRETATION.

By

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It is an admitted fact that the Pūrva-Mīmāṁsā doctrines have exercised tremendous influence on the writing of the authors of diverse disciplines of sanskrit learning. In this article, therefore attempt is made to examine the extent of the application of the doctrines of Pûrva-Mīmāṁsā to the works on Astrology.

In this context, it may be added that I restrict myself to the following works on astrology, whose authors had dates as accepted by S. B. Dikshit in his monumental 'History of Indian Astrology and Astronomy' and others are taken for granted for further discussion. 1) Bhattotpala's commentary (850 A. D. according to Dr. P, V. Kane) on the Bṛhat-saṁhitā of Varāhamihira, 2) the commentary Pramitākṣarâ of Rāmācārya(1580 A.D.) on tne Muhùrtacintāmaṇi, 3) the commentary Píyúṣadhārā of Govinda (1603 A. D.) on the Muhûrtacintámaṇi, 4) the commentary of Rudra (the latter

* This article is read by me at the 29th Session of the All India Oriental Conference held at Poona in June 1978;

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part of the 14th century A.D. according to K. Sambasiva Shastri,) on the Bṛhat-Jyotiṣa of Varāhamihira, 5) the Jyotirnibandha of Śivadāsa otherwise known as Shivarāja (1524 A. D. according to Dikshit), 6) the commentary Muhùrtadipikā of Viṣṇu (1360 A.D. according to Dr. R. Sham Shastri) on the Vidyāmādhavīyam, 7) the manuscript entitled 'Vivāhakālanirṇaya of Mādhavācāraya borrowed by me from the Tanjore Maharaja Serfoji's Sarasvati Mahal Library, Tanjor, and also the works on Dharma - Śāstra particularly the Mayūkhas of Nilakaṇṭha (1600 - 1660 A. D. according to MM.Dr. P. V. Kane) incidentally quoting the astrological texts and interpreting the astrological texts and interpreting the same from the Mímāṁsā angle. An attempt is also made in this article to compare the method of interpretation adopted by the writers on Astrology with that of the method of interpretation followed by the writers on Dharma - Śāstra and Pûrva-Mimāmsā. The following is an attempt in this direction.

1. It is observed that the writers on Astrology make the abundant use of the Mimāṁsā maxims that are employed by Śabara and Kumārila in their comments on Jaimini's Púrva - Mimāṁsā Sūtras. The principle of nāgṛhita viśeṣaṇa nyāya is employed by Śabara on Jaimini's Pùrva - Mimāṁsā VII.2-13. This principle is fruitfully employed by Rudra in his commentary[1] on the 'Bṛhat - Jātaka otherwise known as Horāśāstra. The doctrine of Mukhya gauṇayośca mukhye sampratyayaḥ' is employed by Śabara on Jaimini's Pùrva-Mimāmsā III. 2. 1. The same principle is also found used thrice

1 विशेषणमात्रप्रयोगे विशेष्यप्रतिपत्तेः । रुद्र on होराशास्त्र. P. 141

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in the works on Astrology. In the commentary Muhūrta - dīpika on page 74 (Vol.II) on the Vidyāmādhavīyam, it is utilised by Viṣṇu.; while it is used twice by Govinda in his commetary entitled 'Pīyūṣadhārā' on the Muhūrtācintāmaṇi. The principle of kapiñjala nyāya is employed by Śabara on Jaimini's Pūrva - Mīmāmsā XI.1-39-46 and the same is also used by Govinda in his Piyūṣadhārā Pāge 364 on the Muhūrtacintāmaṇi. The principle of 'Uddeśya-gatam v i ś e ṣ a ṇ ām avivakṣitam' is utilised by Kumārila in his Ṭupṭīkā on Jaimini's Pūrva-Mimāmsā VI. 4-22. This is also found utilised in the commentary Pīyūṣadhārā on page 250. It is also a matter of wonder that the maxim 's ā m ā n y a v i ś e ṣ a' which is utilised by Śabara in Jaimini's Pūrva - Mīmāsā VII.3-16 is also seen actually used in the stanza from the text of Garga quoted in the Jyotirnibandha.[2] This nyāya is also employed bn Mādhavācārya in his Vivāhakālanirṇaya.[3] The principle of 'v ā c am v ā c a n i k a m' is also used in the Pīyūṣadhārā on page 286. All these references clearly indicate the Mimāmsā bent of mind of the writers on Astro-logy. Here instead of discussing all the cases pointed out above, I would like to discuss a few cases to show how the Mīmāmsā doctri-nes have served the purpose of the writers on Astrology. The principle of the Kapiñjala nyāya simply indicates that the plural indicates

2 Also see ज्योतिर्निबन्ध P. 69.

3 Ms. 11613 - T. M. S. S. M. Library, Tanjore. विवाहकालनिर्णय folio. 4. B

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the figure three. This principle is also utilised by Nīlakaṇṭha in his Prāyaścittamayûkha P. 102 and 107 and explained by the present author elsewhere.[4] This principle is utilised by Govinda in his commentary Píyūṣadhārā on the Muhūrta - cintāmaṇi XI. 35. Here the topic under discussion is to point out the auspicious constellations on which a king may march against his enemies. Govinda in his comments on the expression 'sarvadiśāsu' introduces a discussion on the Kapiñjala nyāya from the XI th chapter of Jaimini's Pûrva - Mimāmsā, clearly stating the prima facie view and the siddhantin's view. He finally concludes[5] that this expression 'sarva' indicates three directions at least, following the principle of the Kapiñjala nyāya. 2) The principle of Sāmānya viśeṣa nyāya simply means that the viśeṣa śāstra curtails the scope of the sāmānya śāstra. This principle is frutefully employed by Mādhavācārya in his Vivāhakālanirṇaya. Here Mādhavācārya quotes the text of Nārada which prohibites the performance of the marriage ceremony on the 4th, 6th, 8th and 12th tithis. He regards this text of Nārada as of a general character. It is interesting to note that he further quotes the text of Jyotinibandha allowing the marriage ceremony on the dhruva i. e. stable or firm constellations and on the 12th tithi. In his comments on the above debatable point, Mádhavâcârya adds that the text of Jyotirnibandha is of a special type

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4 J. University of Bombay. Vol. XXXVIII No. 74 1969.

5 तस्माद् त्रय एव कपिञ्जला हिंस्याः— । पीयूषधारा P. 364.

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and it has the merit of curtailing[6] the scope of the general text. It is worthy of note here that this principle is also employed by Nílakaṇṭa in his Samaya mayūkha. P. 109. The principle of the nyaya 'g a u ṇ a m ughyayo ś c a m u k h ye [s a m p r- a t y a yaḥ' simply means that in a conflict between the primary and the secondary meaning or position, the primary position prevails over the secondary position and it would not be justifiable to set aside the primary position. This principle is employed by Viṣṇu in his commentary Muhúrtadipikā on the Vidyàmâdhavïyam. Here the topic under discussion is favourable or unfavourable stars for the thread ceremony of a boy. Viṣṇu quotes the text[7] of Guru which clearly states that though all the stars are favourable in the g o c a r a position, yet in an inauspicious year, however, if no expiatory rites are performed, the stars can not be pacified. Whatever position the stars get at the time of the g ó c a r a circumstances, the same is regarded aa mukhya i. e. primary and whatever effects are produced by the expiatory rites on human life are treated as subordinate. And in a conflict between the primary an secondary positions, the primary position prevails over the subsidiary or secondary position. What Viṣṇu[8] means to say is that the performance of expiatory rites will

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6 सामान्यविशेषयोर्विशेषस्य बलीयस्त्वात् Ms. 11613. विवाहकालनिर्णय. folio 48.

7 अशुभे अब्दे ग्रहास्सर्वे शुभगोचरा अपि । शान्त्यभावाच्छमे-
नैव यान्त्यब्द: कालमृत्युवत् ।। मुहूर्तदीपिका । Vol. II. P. 74.

8 मुख्यगौणयोर्मुख्ये सति गौणस्य ग्रहणं प्रधानस्य जन्मनो न न्याय्यमिति जन्माष्टमस्थस्य पापस्य स्वकाले शान्त्या बलं मुख्यं न विद्यते । I 6id. P. 74.

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not change the position much. It is also pertinent to note here that the principle of this nyàya comes very near to the paribhāṣâ No. 15 of Nàgojībhaṭṭa and this has already been pointed out by the present author in his article contributed to the volume 'Ṛṣi kalpanyàsa'[9] dedicated to Pandita Rajeshvarashastri Dravid. From this discussion we will not be far from the truth if we reasonably hold that there seems to be some agreement among the writers on Púrvā-Mimâmsā. Astrolagy and Vyäkaraṇa-the diverse discipline of sanskrit learning.

II It is the significant feature of the commentaries of Śabara and Kumárila on Jaimini's Pùrva - Mimāmsā that they make the judicious use of the popular maxims even in interpreting the sacrificial matter connected with the sutras of Jaimini. It is worthy of mention here that even the writers on Astrology have also employed the popular maxims for interpreting the astrological matter. To illustrate the truth of this remark, one can very well refer to the following shining cases. The principle of Dehalî - dipaka nyāya is used by Śabara on Jamini's Pürva - Mimāmsā XI. 1. 61. This is also used by Govinda in his Pīyúṣadhärā on the Muhûrta–cintāmaṇi VI. 16 and XI. 77. This principle is also utilised by Nílakaṇṭha in his Vyavahāra Mayūkha P. 149 (Dr. Kane's edition.) The principle at the back of this nyāya is that one and the same word used in the stanza is to be connected with the preceding line and the succeeding line. It, thus, serves the double purpose. It is intersting to

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9 Also see - ऋषिकल्पन्यास P. 97,

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note that this nyāya is also used by Govinda in his Píyúṣadhārā on the Muhúrtacintāmaṇi VI. 16.[10] Here the topic under discussion is the marriage of full brothers and sisters within a stipulated period. Here it is specifically pointed out that in any family when the marriage of a full brother has taken place, the marriage of a full sister is not to take place for a period of six months. Govinda in his Pìyúṣadhārā comments on the expression 'Nijakule' of the text and suggests that this word is to be connected with the preceding line i. e. the first line of the stanza and also with the second line. It is also a matter of satisfaction that in his Píyûṣadhārā on page 244 he cares to quote[11] the texts of Vasiṣṭha and Nârada to support this mode of interpretation. It is also interesting to note in this very context that the writers on Astrology and also Dharma - Sâstra take pretty care to quote some textual authority in support, when however, the principle of the dehalī - dipaka nyāya or kākākṣigolaka nyāya is employed. Even Nīlakāṇṭha in his Vyavahára Mayükha P. 93 (Dr. Kane's edition) relies on the textual authority.[12] Hence this resemblance is also striking.

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10 सुतपरिणयात्षण्मासान्त : सुताकरपीडनम् ।
न च निजकुले तद्वद्वा मण्डनादपि मुण्डनम् ॥
न च सहजयोर्देये भ्रात्रो : सहोदरकन्यके ।
न सहजसुतोद्वाहोऽब्दार्धे शुभे न पितृक्रिया ॥
मुहुर्तचिन्तामणि: VI. 16

11 देहलीदीपकन्यायेन अत्रापि निजकुल इति संबध्यते ।
पीयुषधारा. P. 243.

12 पुत्रोद्वाहान्नैव पुत्र्या कदाचिदाषण्मासात् कार्यमुद्वाहकर्म । पीयूषधारा P. 244.

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I take this opportunity to refer to another case from the commentary Piyúṣadhārā[13] on the Muhûrta - cintāmaṇi IX. 77 which points ont that out that a king should not march against his enemy, Particularly when he is busy with some festivals of thread cermony, installation of the image of a god and other festivals. It is also stressed that he should not leave the place when there is untimely rain or thundering of the clouds at least for seven nights. Govinda in his comments on the expression 'S a p t a r â t r a m' singnificantly observes that this expression 'Saptarātram' is not to be connected with the first line and also with second line of the stanza, following the principle laid down in the dehali - dīpaka nyāya. He further adds that for resorting to this principle, there is no textual, authority. Besides, he further points ont that the principle of the maxim indicating that a word when used once serves its purpose only once becomes applicable to the present case. If, however, this principle is not applied and one is bent upon utilising the principle of dehalí - dīpaka nyāya, then this would involve a fault known as 'G a u r a v a' i. e. unneceassary multiplication of presumption. This fault, however, has to be avoided by a good student of Pùrva - Mimāṁsā.[14] All these comments from the pen of Govinda are really noteworthy. I also discuss here the propriety of another nyāya known as 'N ā ma nyāya' employed by

13 व्रतबंधनदैवतप्रतिष्ठानपीडोत्सवसूतकासमाप्तौ ।
न कदापि चालेदकालविद्युद्घनवर्षातुहिनेऽपि सप्तरात्रन् ।। मुहूर्तचिन्तामणिः IX. 77.

14 न चोभयत्राप्यासप्तरात्रादिति संबन्ध इति वाच्यम् । गौरवापत्तेः
पीयूषधारा. P. 396.

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Nārāyaṇa in his commentary Mārtaṇḍavallabhā on the Muhūrta Mārtaṇḍa at two places. The principle of the 'n ā m a nyāya' means that a particular reference to a name indicates a particular person possessed of a particular quality. It may be added here that Śankarācārya on the Brahmasūtra III. 3.39 points out that the word kāma stands for satyakāma, bhāmā stands for satyabhāmā, and datta stands for devadatta. For further clarification and the illustrations of this maxim, the readers are referred to the article of the present author on 'The use of the Mīmāṁsa and popular maxims in the Smṛti-candrikā of Devaṇṇabhaṭṭa' contributed to the journal of the Oriental Research Institute and Manuscripts Library, Kerala Vol. XX Part I PP. iii–V. While commenting on the expressions 'p u ṁ s a v a and s ī m a n t ā k h y a[15] occurring in the stanza 4 of the Muhūrta-Mārtaṇḍa, Nārāyaṇa points out that these expressions stand for Puṁsavana and Śimantonnayana saṁskāras respectively. He also uses the same principle in his commentary on the Muhūrta – Mārtāṇḍa P. 155 and points out[16] that the word 'Mārtaṇḍa' in the stanza stands for Muhūrta-Mārtāṇḍa. It may be incidentally mentioned here that the principle of Maṇḍūkaplutinyâya is employed in the Muhūrta - dīpikā on the Vidyāmādhaviyam Vol. II. P. 36. The principle of the maxim 'Siṁhāvalokitanyāya' is also used in the Muhūrtadipika on the Vidyāmādhavīyam, Vol. III P. 17. The doctrine of the Kaimutikanyāya is

15 पुंभेऽर्केऽप्यारवारे विमिथुनविषमांगांशयोः पुंसवं स्यात् सीमंताख्यम् ।
मुहूर्तमार्ताण्ड P. 15.

16 द्व्यंकेन्द्रप्रमिते वर्षे शालिवाहनजान्मतः।
कुतस्तपसि मार्ताण्डोऽयमलं जयतूद्गत :- । Ibid. P.155.

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also found employed in the commentary entitled pramitâkṣarā on the Muhúrta - cintámaṇi V. 47 (P. 158). All these illustrations and discussion on the same is passed over here for want of space.

III. The principle of Punarvacana is employed by the Mīmāmśakas and writers on Dharma - Śāstra for the purpose of showing prominence or emphasis on the thing that is repeated. The present author has contributed an article[17] on 'Motivations of Punarvacana to the journal of the Asiatic Society, Bombay and has shown that this term is employed for thirty different purposes. Bhaṭṭotpala in his commentary on the Bṛhat - samhitā 26. 13 has employed the Mímāmsā technical term punarvacana for 'removing[18] confusion in the mind of the students.' In the commentary[19] Mārtaṇḍavallabhā on the Muhûrta – Mārtāṇḍa P. 5, the term punarvacana is used ior 'recollecting the matter that is scattered elsewhere.[20] In the commentary piyùṣadhārā on the Muhürta-cintāmmaṇi X. 1 it is used for 'Not forgetting the faults that are

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17 Motivations of Punarvacana (To be Published very shortly) J. B. B. R. A. S.

18 रोहिणीयोगे ७ बायुश्चैवं दिक्षु धत्ते.........पुन - करण........ शिष्यं भ्रान्तिनिराराय कृतमिति । बृहत्संहिता. P. 364.

19 तथा इहास्मिन् ग्रंथे कुहचित्कुत्रचित् पुनरुक्तिर्वर्तते सा तस्य दूरांतरितस्य स्मृतिप्राप्तये स्मरणायेति न दोषः । - मुहूर्तमार्तण्ड. P. 5.

20 बस्तुतस्तु दोषाविस्मरणर्थमेवेयं पुनरुक्तिः- पीयूषधारा P. 332

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enumerated elsewhere. Govinda in his commentary Píyūṣadhārā on the Muhúrta - cintàmaṇi XI. 10 has employed this term punarvacana for 'indicating additional fault'. In this very context, it will be proper to remember that even Nīlakaṇṭha has employed the term Punarvacana for the same purpose in his Samaya mayúkha.[21] Here one will have to admit that there is some resemblance between the writers on Dharma Ŝāstra and Astrology to employ the Mímāmśa term Punarvacana also for showing additional fault. This resemblance in the two diverse disciplines of sanskrit learning is also noteworthy and striking at this stage of the study of the system of Pûrva-Mímāmsa as a Science of interpretation.

IV. The importance of the Mīmāmsā technical term 'Samuccaya' is also recognised by the writers on Astrology. Samuccaya is generally conveyed by the words c a api, and tathā occurring in the body of the stanza. Tha present author has already discussed some aspects of samuccaya elsewhere at full length[22] Here it may be noted that this term is used for about 25 times en in the commentary Muhûrta-dîpikā on the Vidyämādhavíyam. It is noteworthy that at times, Viṣṇu quotes in his commentary Muhúrta - dipikā on the Vidyāmā-dhaviyam Vol. I. Page 92 and Vol. III. P. 206 the textual authority

21 अत्र नन्दादिनिषेधादेव षष्ठीनिषेधे सिद्धे पुनस्तद्ग्रहणं दोषताधिक्यार्थमिति द्वैतनिर्णये तातचरणाः— । समयमयूख- P. 178.

22 A. B. O. R. I Vol. 51, PP. 83 - 92 and Indian Antiquary (Third series) Vol. V No. 3. PP. 151- 152.

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to interpret the astrological text as a case of Samuccaya. In the matter of citing the textual authority, Viṣṇu stands in comparison with Mitramiśra, the commentator of the Yājñavalkya- Smṛti. But it is also to be noted that he does not cite any textual authority when he resorts to samuccaya in interpreting the astrological text particularly in his commentary on the Vidyāmàdhaviyam Vol. I. P.67, and Vol. III. P. 9, 12, 54 and 171. The special feature of the commentary of Viṣṇu[23] is that he suggests samuccaya whenever the word 'tu' occurs in the astrological text. In his comments on the Vidyāmādhaviyam Vol. II. page 66 the text runs thus[24] - This text means that the (second birth) thread ceremony in the case of a brahmin is to be performed in the seven year after his birth.[25] He further quotes the text of the Manu-Smṛti II. 36 on page 67 and points out that by the word 'tu' in the text of Manu,[26] we have to understand samuccaya of the thread ceremony which is of a willful nature. And a willful thread ceremony may be performed at the five age. Here he also quotes the opinion of some (possibly Āpastamba Dharma-Sútra I. 1. 1. 20 - 26,) indicating that different ages are prescribed for the thread ceremony in view of the different fruits. It will have to be admitted here by a serious and

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23 तुशब्दो ऽ नुक्तसमुच्चयार्थ- । मुहूर्तदीपिका Vol. I. P, 106.

24 विप्रस्याभिहितं द्वितीयजननं वर्षे शुभं सप्तमे । Ibid Vol. II, P, 66

25 गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम् ।
गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः।। - मनुस्मृति. II. 36.

26 तुशब्दोऽनुक्तकाम्योपनयनसमुच्चयार्थः - मुहूर्तदीपिका Vol, II. P, 67

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comparative student of Dharma Śāstra and Astrology that whatever interpretation of the text of Manu-Smṛti II. 36 is offered by Viṣṇu, the same is not at all offered by the commentators of the Manu-Smṛti like Medhātithi, Kullūka, Sarvajñanārāyaṇa, Rāmacandra, Nandana, Maṇirāma and Govindarāja, particularly on the word 't u' and also the Mīmāmsā point. Hence one is almost tempted to advance the view that the study of commentaries on the Astrological works particulary connected with Dharma – Śāstra aspects from the Mīmāmsa angle will be more interesting and even instructive.

V. The importance of the Mīmāmsā technical term pratiprasava is also appreciated by the writers on Astrology. Pratiprasava means an exception to the exception or exception to the negative rule. This principle is used in the pramitākṣarā on the Muhūrta - Cintāmāni-I-49 and V. 45. Here the topic under discussion[27] is that a marriage is not to be performed when the jupiter is in the Simha rāśī particularly in the region from the north bank of the river Godavari upto the south bank of the river Ganges. In his commentary pramitākṣarā on the above portion, Rāmācārya quotes the text[28] of Rājamārtāṇḍa which strictly prohibits this entry of jupiter into the Simha rāśi as inauspicious for all the regions particularly for the marriage ceremony. He

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27 सिंहे गुरौ सिंहलवे बिवाहो नेष्टोऽथ भेदोत्तरतश्च यावत् । भागीरथीयाम्यतटे हि दोषो नान्यत्र देशे तपनेऽपि मेषे ।। मुहूर्तचिंतामणि I. 49

28 सिंहराशौ तु सिंहांशे यदा भवति वाक्पतिः- । राजमार्तण्ड-Q. 14
सर्वदेशेष्वयं त्याज्यो दंपप्योर्निधनप्रद :- ।। प्रमिताक्षरा- P. 36.

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29

further quotes a stanza from the text of Jyotirnibandha referring to the opinion of Śaunaka and others that this very time is auspicious for the marriage ceremony. Rāmācārya simply concludes that the text of Jyotirnibandha will have to be treated as a case of pratiprasava.- otherwise there would have arisen the occasion of the text of Jyotirnibandha becoming redundant. I personally feel that one case of this type is enough to serve my purpose. In this very context, it will be proper on our part to refer incidentally to the Nīti Mayūkha P.50 and the Śrāddha Mayukha P. 30 for the cases of pratiprasava and particularly based on the interpretation of the texts of Nítisāra and yogayátrā in the Níti Mayûkha and Jyotiḥ Parāśara and some smṛti text in the matter of offering piṇḍas at the Śrādha ceremony after taking place of the marriage ceremony or the thread ceremony at home. Here, however, Nîlakânṭha has removed conflict between the Dharma – Śâstra text and Astrological text.

VI. The Mimamsa principle of Vâkyabheda is also very important in the science of interpretation and is recognised by the writers on Astrology. Vākyabheda occurs when in a single vâkya, two vidhis are laid down. It also occurs when there is only one subject and two verbs or two verbs and two subjects in one and the same sentence. This principle is employed in the commentary Pîyúṣadhāra on the Muhûrta-cintāmaṇi V. 45 and XI. 92. In the astrological work s

29 मंगलानीह कुर्वीत सिंहस्थो वाक्पतिर्यदा ।
भानौ मेषगते सम्यगित्याहुः शौनकादयः ।। प्रमिताक्षरा P. 37.

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generally, the month in which a person is born and also the constellation on which a person is born, are regarded as inauspicious for the performance of the thread ceremony. In the present case under discussion in the Muhūrta - Cintamaṇi V. 45.[30] it is said that in the case of brahmins, the thread ceremony may be performed even in the month of birth and on the constellation of birth in the case of the first son born to a brahmin family; while the same ceremony is to be performed in the case of the last son born to the kṣartiya or the vaiśya family. Govinda in his commentary Pīyūṣadhārā on the above portion of the Muhūrta - Cintāmaṇi observes that this stanza suffers from the fault of Vākyabheda, since the thread ceremony is permitted that in the case of brahmins and kartriyas and vaiśya even in the month of birth or even on the constellation on which a man is born. Here he singnificantly observes that when the[31] syntactical connection is possible between the two sentences, it will be demerit to divide a sentence. (Vākyabheda).

VII The principle of Nityānuvāda has also a significant part to play in interpreting the texts of Dharma-Śāstra, Vedanta Śāstra and

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30 जन्मर्क्षमासलग्नादौ व्रते विद्याधिकी व्रती ।
आद्यगर्भेऽपि विप्राणां क्षत्रादीनामनादिमे ।। मुहूर्तचिंतामणि V. 45.

31 संभवत्येकवाक्यत्वे वाक्यभेदो हि दूषणम् । इति वाक्यभेदानापत्तेः- पीयूषधारा. P. 214.

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also the astrological texts. The popular example of Nityānuvāda[32] as given in the Pùrva-Mìmāṁsā is very well-known. It means absolute prohibition of a thing which is not at all available by any other authoriy. The present author has contributed a paper on Śaṅkarācārya and Pūrva-Mimāṁsā' to the Mysore orientalist Vol. IV No.2 and has shown that Śankarācârya has understood this term in the sense of 'already known in another place' in his commentary on the Brahmasutra III. 3. 19 and this is rather a new one. The principle of this Nityānuvāda is employed by Govinda in his commentary Piyūṣadhārā on the Muhūrta-Cintāmaṇi[33] IV. 6. Here the question arises as to whether one should take bath in the morning when there is the eclipse of the moon and at night when there is the eclipse of the sun. The commentator Govinda quotes here some text prohibiting the bath on some occasions. He adds that such texts cannot be taken as the good example of Nityānuvāda for the simple reason that such texts form the remaining part of the Vidhivākya laying down a bath on such occasions. Hence it is necessary to take bath on these occasions. It must be noted here that the sentenee 'न अन्तरिक्षे न च दिवि' is not a remaining part of the Vidhi Vākya and hence in its case, the prohibition may become absolute. But in the present

32 न पृथिव्यां नान्तरिक्षे न च दिवि अग्निश्चेतव्यः-। तैत्तिरीयसंहिता V.2, 7. 1.

33 जन्मर्क्षे निधनं गृहे जनिमतो घातः क्षतिः श्रीर्व्यथा । चिन्तासौख्य कलत्र दौस्थ्यमृतयः स्युर्माननाशः सुखम् ।। मुहूर्तचिन्तामणि. VI. 6.

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case, the sentence prohibiting the bath forms the part of the sentence referring to the sun eclipse by the night time and the moon eclipse by the day time and hence such text can not be treated as a case of Nityānuvāda.[34] The view point of the commentator Govinda based on the vidhiśeṣatva is really an interesting one and exhibits that he has drunk deep in the fountain of Pūrva - Mīmāṁsā.

VIII The doctrine of Vikalpa (option) based on the sweet will of the person concerned and also on the manners and customs and family traditions maintained in different regions of India also plays very important part in the astrological works. Govinda in his commentary Pīyuṣadhārā on the Muhūrta - Cintāmaṇi VI 84 notes that the vikalpa is vitiated by eight faults and is to be avoided as far as possible and has, in fact, avoided this fault in his commentary on the above portion of the Muhūrta - Cintāmaṇi. He also suggests at several places in his commentary option purely based on the manners [and customs of the people hailing from the different regions of India. The word Vikalpa also occurs in the Bṛhat-saṁhita 24. 10 of Varāhamihira and it is further interesting to note [35] hat the commentator Bhaṭṭotpala has understood the form 'vikalpyā

34 न चेतदभावे प्रतिषेधादित्यधिकरणे न पृथिव्यामग्निश्चेतव्यो नान्तरिक्षे न दिवीत्युदाहृतवाक्यवन्नित्यानुवाद इति वाच्यम् । विधिशेषस्याभावात् । पीयूषधारा P 151

35 विकल्प्या विकल्पनीया निश्चयीकर्तव्या इत्यर्थः । बृहत्संहिता. P. 341

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in the sense of 'n i ś c a y ī k a r t a v y ā' i. e. finally decided or fixed. It must be admitted here that the form vikalpya has not the same sense which is conveyed by option in the present context. Incidentally however, it deserves to be noted that in the Bṛhat-Saṁhitā of Varāhamihira, we come across the use of the mīmāmsā technical terms like vidhi, pratiṣedha, niṣedha, vikalpa etc.[36] Bhaṭṭotpala also points out in his commentaty on the Bṛhat - Samhitā 34.18 that the word 'a t h a v ā' in the text indicates option.

IX The Mīmāmsā principle of Atideśa is also recognised by the writers on the Astrology. The present author has also pointed out in his article on 'Evolution of the Mīmāmā technical term 'Atideśa', contributed to the Diamond Jubilee volume of the A.B.O.R.I, that in the Pramitākṣarā[37] on the Muhúrta - Cintāmaṇi XI. 20 the term 'Atideśa' is used to point out the truit. The fact that trayodaśī is like tṛtīyā, caturdaśī is like the caturthi etc. simply indicates the fruit of the tṛtíya for the trayodaśî in respect of the march against the enemy in the eastern direction.[38] He further adds on the Muhúrta-Cintāmaṇi XI.110 that the purpose at the back of extending the faults of the vivāha - prakaraṇa to the yātrāprakaraṇa is to stress the avismaraṇa on the part of the students.

36 अथवा विकल्पे । Ibid. P. 421,

37. फलार्थमतिदेशोऽयम् । - प्रमिताक्षरा P. 241.

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X The principle of Arthavāda i. e. glorification is also admitted by the writers on Astrology. Govinda has employed the same principle in his commentary Pīyuṣadhārā on the Muhúrta-Cintamaṇi VI. 32 and VI. 101. The Mimāmsā principle of Paryudâsa is also employed by Viṣṇu in his commentary entitled Muhūrta-dìpikā on the Vidyâmâdhavìyam Vol. II Pages5 and 6 and Vol. III page 105. A discussion on these terms is passed over here for want of space and also to avoid prolixity.

In conclusion, one will have to admit that the writers on Astrology have made the best use of Mimamsā and popular maxims and also the Mimāmsā technical terms in the course of their comments on the astrological works. At times, the writers on Astrology deal with the subject of the matter of the Dharma-Śāstra from the Mīmāmsá point of view and their observations are necessary for the proper understanding of the Dharma-Śāstra texts since the regular writers on Dharm-śástra have ignored some aspects on particular places. In the matter of citing authorities for resorting to Samuccaya, however, there is a respectable amount of similarity between the writers on Dharma Śāstrā and Astrology. At times, however the Mimāmsā technical terms are understood in altogether different senses in the Astrological works. The purposes for which Punarvacana is understood by the writers on Astrology are very important for the study of Pûrva - Mímāmsā. That the word 't u' occurring in the texts of Astrology is suggestive of samuccaya is the considered opinion of

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the writers on Astrology. The use of the Mimāmsā technical term ,atideśa' on the part of the writers on Astrology is also very important and worthy of note. All these important aspects revealed by the above discussion, unmistakably point out the supreme importance of the science of Púrva - Mimāmsā even in understanding astrological texts and the fresh and independent views of the writers on Astrology [illegible] their independent and deep sense of appreciation of the same.

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VIKṚTIS IN VEDIC RECITATION

Dr. S. Venkitasubramonia Iyer

It is well known that, in order to preserve the Vedic texts intact, methods of recitation have been devised by which every word in the Saṁhitā is separated and recited severally or with the preceding and following words in a variety of combinations. In the Saṁhitā which is the primary mode of recitation, the words are uttered with the euphonic combinations and with the resultant svara or accent for each syllable. In the Padapāṭha the sandhis are resolved, the compounds are analysed, the particles are separated and each word has its own natural accent unlike in the Saṁhitā where it undergoes change. In Krama a hemistich is taken as the unit and the word from the second are repeated, the last with an 'iti' in between, as for instance a hemistich of four words a b c d is rendered as ab bc cd d (iti) d.

The above three modes of recitation go under the head "prakṛti". In cotrast with them are the modes-jaṭā, mālā, śikhā, rekhā, dhvaja, daṇḍa, ratha and ghana collectively called 'vikṛtis'.

Vedavikṛtilakṣaṇasaṅgraha, edited by K. V. Abhyankar and G. V. Devasthali, Bhandarkar Oriental Research Institute, Poona, 1978

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जटा माला शिखा रेखा ध्वजो दण्डो रथो घनः ।
अष्टौ विकृतयः प्रोक्ताः क्रमपूर्वा मनीषिभिः ॥

(Vyādi's Vikṛtivalli, Kārikā 5)

The name 'vikṛti' is given because of the fact that while in the prakṛti the words move onwards, here there is regression (viloma) in certain points. The intricacies in recitation are more and more as we move from jaṭā to ghana.

In Jaṭā every unit or varga in the krama is repeated thrice first in the regular order, then in the reverse order and again in the regular order upto the end of the hemistich, the last word being repeated with 'iti' interposed as in krama. The form will be ab ba, ab; bc cb bc; cd dc d (iti) d. Here in the regular (anuloma) units the words are to be combined according to the rules of the Prātiśākhya, but in the reverse units they are to be combined according to the rules of ordinary grammar.

जटायां क्रमयोः प्रातिशाख्यलक्षणलक्ष्यता ।
व्युत्क्रमे सा मता नैव तत्र व्याकरणं मतम् ॥

(Madhusūdanamaskarin's 'Aṣṭavikṛtivivṛti' Kārikā 8)

This makes the form of a word in the viloma part to be as in Padapātha but in the anuloma part to be as in Saṁhitā. Several changes like shortening, lengthening, change of ṣ to s, ṇ to n etc., are noticed in the viloma but accentuation is the same in all sections.

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In Mālā the varga units of the krama in a hemistich in the forward and reverse order from the beginning and end respectively alternate with each other as ab, d (iti) d, bc, dc, cd, cb ba. Some authorities take this as one variety of mālā, called 'kramamālā' and speak of another variety called 'padamālā' wherein the arrangement is as in jaṭā but with this difference that while in jaṭā ab ba ab constitutes a major unit with the possibility of sandhi in the components, in padamālā each of ab, ba and ab is considered a separate unit without sandhi between them.

Śikhā is formed by adding the next word also to the jaṭā of each kramavarga, as in ab ba ab c; bc cb bc d; etc., and concludes with the parigraha (x iti x) of the last pada of the hemistich.

Rekhā consists of a series of steps, starting with two words and progressing by the addition of one word each, to the unit after dropping the initial word. Each step has three parts, the beginning which consists of the unit in the forward order, the middle which consists of the whole unit in the reverse order, and the end which is like the kramapāṭha but remaining as in padamālā independent so far as sandhi rules are concerned. The rekhā ends in the parigraha of the final pada of the unit. If the unit has, say, five words a b c d e, the rekhā will be ab ba ab; bcd dcb bd cd; cdef fedc cd de ef f (iti) f.

Dhvaja is the combination of the kramavargas in order from both

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ends in the same manner as in kramamālâ, but the words within the unit are not reversed. Thus if we have got the line a b c d e we arrange in the normal order ab bc cd de and in the reverse order de cd bc ab, and their combination ab de, bc cd, cd bc, de ab will constitute its dhvaja.

In Daṇḍa (also called Kramadaṇḍa), we get several steps with progressive addition of padas in the passage, but unlike in Rekhâ the initial word in each is retained and not dropped when passing on from one step to the next. Each step has in the end all the words constituting the unit in the reverse order. This vikṛti ends as the kramapātha and with the parigraha. In illustration may be given: ab ba; ab bc cba; ab bc cd dcba; ab bc cd de edcba: ab bc cd de e(iti)e.

Ratha is the recitation combining two, three or four units of equal number of padas (called respectively therefore, ekacakra, dvicakra, and catuscakra). It has three varieties and each may relate to a full ṛk, ardharca or pâda. A tricakraratha, for example, can be illustrated by the following. If there are three separate units abc, def, ijk, we get the ratha as ab de ij; ba ed ji; ab de ij; bc ef jk; cb fe kj; cba fed kji: ab bc c(iti) c; de ef f (iti) f; ij jk k(iti)k.